197 developed from the Northern Estonian dialect.
[214] Beginning with the first known Estonian printed book, Wanradt and Koell's Catechism, 1535, for some two hundred years both Southern and Northern Estonian were competing for supremacy as the literary language. The printing of the first Estonian Bible in 1739 finally decided the struggle; Northern Estonian decidedly became the literary and most commonly known language
177 of the Estonians. For several centuries literary Estonian was under the strong influence of
[212] the German language. German orthography prevailed until the middle of the nineteenth century, when E. Ahrens' grammar established rules for a more phonetical spelling closer to
[193] the Finnish method. But a German-like word order and other grammatical influences still remained until the twentieth century.

204 domestic newspapers are Communistic. The
626 most important of these is Rahva Hääl ('The People's Voice').

214 The major publishing firms are nationalized
771 and all publication is centralized and controlled by the State Publishing House (Riiklik Kirjastus), with its seat in Tallinn. It has several sections: literature, art, political science, childrens' literature, etc. There are no private printers and the former commercial firms have received new names: Postimees at Tartu, for example, is now Tartu's Communist. There is no information concerning their output.

207 There is no information about the number of privately-owned radio receivers, their type or reception. It is known that Estonian guerrillas, metsavennad, had their own receivers and transmitters. How many of them are left at the

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

[177] The Livonian fairy tales are, in the main, borrowed from Latvian. Telling tales and different kinds of stories and anecdotes is a favorite Livonian pastime, practiced at home, on visits, in taverns and on fishing trips. The Livonians also enjoy telling proverbs and riddles.

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• 214 Literature. The Livonian literature is also very scanty. The only book in Livonian until recent times was the translation of the Gospel of Matthew, published in 1863 by the [197] British Bible Society. This appeared in two dialects and was translated by the teachers Prinz from Piza (western dialect) and Pollmann from Koshtrõg (eastern dialect). The orthography was based on Sjögren, the first scholar who studied Livonian in the middle of the nineteenth century. In 1880 appeared a new edition of this book in the eastern dialect in the Latvian orthography. In the early 1920's several Livonian readers (Esimene liivi lugemik 'The First Livonian Reader,' etc.) were published by the Academic Society of the Mother Tongue in Estonia. The Estonian Temperance Society also published a few books for the Livonians, including a play dealing with temperance. Later the Finns began the publication of Livonian books of which the most significant are the Jemakiel lugdõbraantõz ('The Reader of the Mother Tongue,' Helsinki 1935) by P. Damberg, and the translation of almost all of the New Testament by K. Stalte (Helsinki, 1937). K. Stalte also published

4: Indiana U. S-4,5 1955 RG4 Estonia RG4 Livonians

214 poems in Livonian. The Akateeminen Heimoklubi (Academic Club for the Kindred People) has published in Helsinki since 1931 a small mimeographed periodical entitled Liivli in Livonian under the editorship of K. Stahler and, later, K. Stalte.

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